

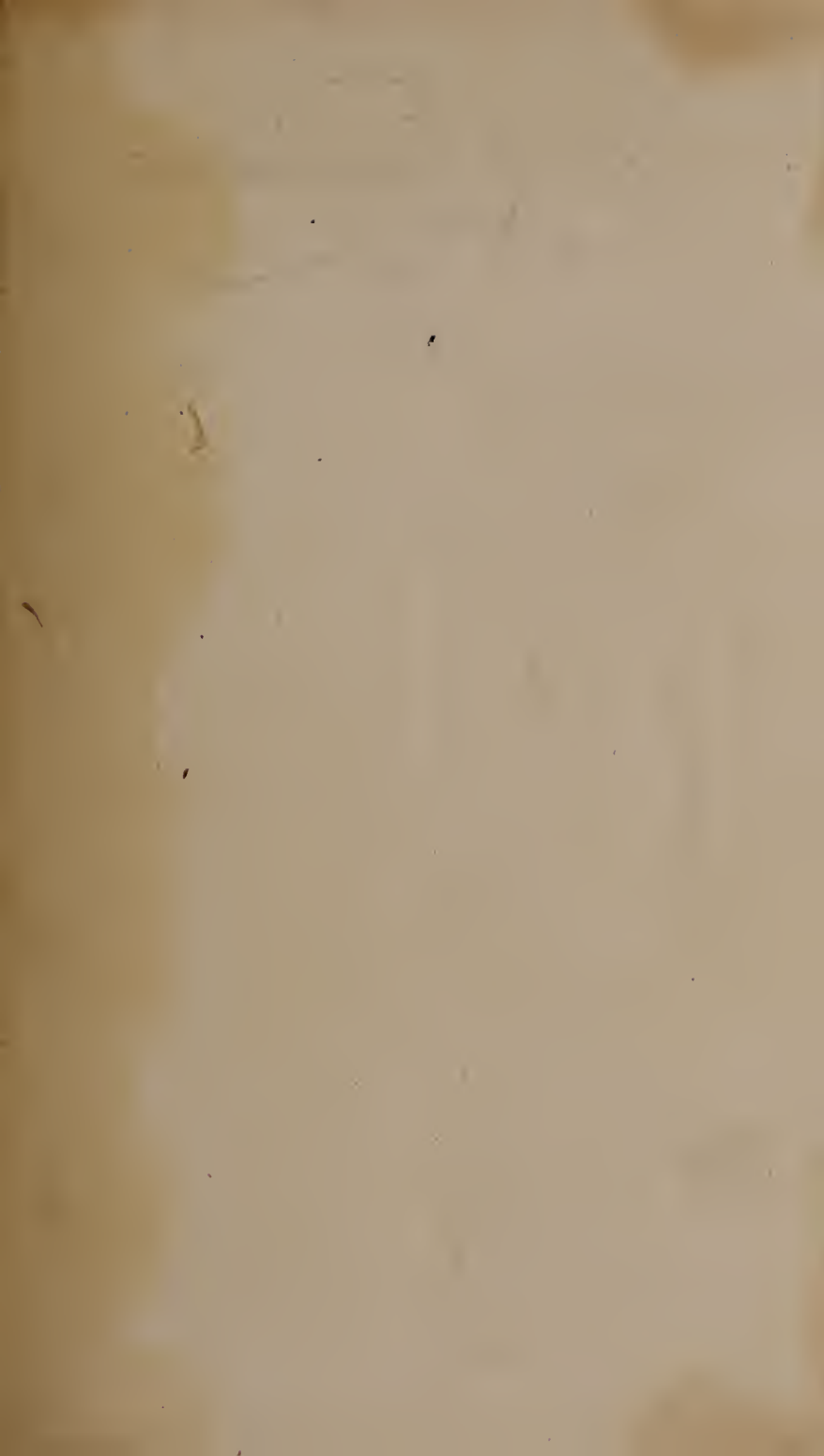
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THE
Jewish Expositor.

AND
FRIEND OF ISRAEL.

OCTOBER, 1820.

The following Sermon was delivered before the American Missionary Society, on Sunday, Oct. 31st, 1819, at Park Street Church, Boston, America, by the Rev. Levi Parsons, M. A. previous to his departure to Palestine, as a Missionary to the Jews.

THE DERELICTION AND RESTORATION OF THE JEWS.

For the children of Israel shall abide many days without a King, and without a Prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim. Afterward shall the children of Israel return, and seek the Lord their God, and David their King, and shall fear the Lord, and his goodness, in the latter days.
—Hosea iii. 4, 5.

MANY circumstances connected with this prophecy, render it one of the most interesting and remarkable. It was left on sacred record 780 years pre-

vious to the advent of our Saviour; refers, as commentators agree, to the *present* captivity of the Jews; represents, in the most impressiv language, the degradation and misery which were hastening upon this once beloved people; and follows them, through a long and dreary night, to the dawn of that blessed morning, which will shed down upon them the light of an eternal day. It developes a series of events, in the system of divine providence, the most instructive and sublime: in view of which, St. Paul was led to exclaim, "O the depth of the riches, both of the wisdom and knowledge of God: how unsearchable are his judgments, and his ways past finding out."

The prophecy relates exclusively to the Jewish nation, the seed of Abraham, the friend of God. It is this, "The children of Israel shall abide many days, without a King and without a Prince;" predicting very evidently the utter subversion of

their *civil* institutions, the extermination of their political state; "without a sacrifice;" alluding to the mediatorial service of the high priest in the sanctuary; a service, which commanded the highest veneration, as it included all their hopes of the divine favour, and blessing; "without an image, and without an ephod, and without teraphim." This clause seems to be added to convey a more lively impression of the extent and aggravation of their ruin. It predicts a complete dissolution of their ecclesiastical establishment, a removal of all their sacred utensils, their idols, and indeed *every object* attached to their religious institutions. And is it not a remarkable fact, that during the present captivity, the children of Israel have abode without an image, without any vestige of idolatry, even while urged to this sin by the most alluring temptations.

Afterwards "they shall return," be reinstated in all the privileges included in the covenant with Abraham, and be again a peculiar people, a royal priesthood, a chosen generation.

To such scenes and events this interesting prophecy refers. It must be the language of inspiration, the prediction of one who was enabled to look thro' the vale of futurity, and describe with minuteness, the designs of Jehovah. It is now more than *eighteen centuries* since this prophecy has begun to unfold; and it will continue to unfold, to an admiring world, until its accomplishment shall

bé complete, and triumphant; until the Jews shall be gathered in from their present dispersions, and there shall be one fold, and one Shepherd.

But permit me to speak more particularly of the *present captivity of the Children of Israel, of their final restoration, and of their claims upon the Gentile church.*

I. Their captivity.

After their hands were imbued in the blood of the Son of God, the judgments of heaven were not long suspended. In less than forty years, Jerusalem was given up to be plundered; the city was demolished, and a ploughshare drawn over it as a sign of perpetual desolation. On the 17th of July, A. D. 71, as testified by Josephus, *the daily sacrifices ceased*; and as the temple was the only place for sacrificing, they have not been, and cannot be, renewed. On the tenth of August of the same year, the temple was wrapped in one general conflagration—the Sanctuary of God, the wonder of the world, was laid in ruins. Agreeably to the prediction of our Saviour, not one stone was left upon another which was not cast down. Mount Zion was literally ploughed like a field. As Lot fled from Sodom, so the followers of Christ fled from this city devoted to destruction. No prophet raised his voice of admonition, or of prayer. The messengers of salvation preached their farewell sermon, and turned to the Gentiles. No angel was seen there with a

message of mercy. The Holy Spirit departed from the maddened people for ever. The God of their fathers forsook them. The door of hope was closed; the day of probation past; and these wretched beings were shut up in the darkness of an eternal night.

“O Jerusalem, Jerusalem! how often would I have gathered thy children together, as a hen doth gather her brood under her wings, but ye would not.—Behold your house is left unto you desolate.”

The remnant who escaped this awful catastrophe, were utterly dispersed; their political existence was annihilated; and they have ever since abode without a king, and without a prince; have been a *proverb* and a *by-word* among all the nations of the earth.

Their lands in Judea were sold. They were reduced to abject slavery; exposed, in vast multitudes, to public sale; subjected to most rigorous corporeal punishment; and at last, they were not permitted to tread upon that spot where Jerusalem stood; nor to shed their tears upon that ground, where they crucified the Lord of glory.

From that period, the condition of the Jews in Judea has been miserable beyond description. They have waited for the Messiah, but waited in vain. They have attempted to re-establish the religion of their fathers, but every attempt has been marked with *sword, bloodshed, and death*. To this day they remain the objects of uni-

versal abhorrence, and contempt. Thus the *blood of Jesus* has been upon them, and upon their *children*; thus for ages they have been suffering the vengeance of an incensed Judge.

Time will not permit a *particular* detail of their sufferings in *other* countries. It will be sufficient to notice a *few* instruments employed in the execution of this memorable prediction.

In the east, divine Providence raised up the *Mohammedan* power, to be a tremendous scourge to the children of Israel. For a while, Mohammed gave them every token of friendship and respect. But finding them inflexible, he changed his garb of friendship for the fury of a fiend. He filled his Koran with curses against them, armed his disciples with the sabre to extirpate them, obliged parents to instil mortal enmity into the minds of their children, besieged their cities, demolished their synagogues, drove them into exile, and forbade them to return upon pain of death. Little did the impious man think, that he was a minister of justice to accomplish the predictions of the word of God, and thus to stamp an *eternal infamy* upon his own religion. Surely the hearts of *all* men are in the hands of God, and he will cause even the “wrath of man to praise him.”

Under the influence of such a system, the wretched condition of the Jews may be easily anticipated. So long as Musulmauns consider it a *duty* to

persecute them, every artifice will be employed to increase their wretchedness, and to add horror to despair itself. Stripped of every religious and civil privilege, compelled to perform the most *menial* services, to yield submission to the *meanest* subject, they are preserved as a spectacle to angels and to men, of the just indignation of heaven. And while one judgment has followed another in rapid succession: judgments which must have blotted out the *existence* of any *other* nation under heaven, the children of Israel have been continued by an invisible hand, as a standing monument of the veracity of God.

During this period, the condition of the Jews in the west was not less miserable, and afflicting. I refer to the *Crusades*. Who can describe their consternation, when the pretended champions of the Cross waved their banners over Europe, with this motto inscribed upon them, "Let the name of Israel be no more remembered." All hope of safety was lost. Parents were torn from their children and families; their houses were consumed; their synagogues laid in ruins. Some fled to the caves and holes of the earth; others surrendered, and were immediately murdered by a furious populace; some escaped the sword by a pretended conversion to the Christian religion; others despairing of redress, came to the horrid resolution of destroying themselves.

This crusade, was the commencement of a long series of

inhuman and savage cruelties; the history of which, is but a detail of persecutions, proscriptions, banishments, and massacres. In Spain, five hundred thousand were obliged to quit the kingdom, and leave behind them their tender children, under the age of fourteen, in the hands of their persecutors. How exactly does this correspond with the prediction recorded against them, "Thy sons and thy daughters shall be given to another people, and thine eyes shall look, and fail for the longing for them all the day long." In Portugal, to reproach a man by the name of a *Jew*, was a crime punishable with death. In France, they were not permitted to appear in the streets of Paris, except by particular permission; were sold as beasts, at public auctions; and during two centuries were banished and recalled, no less than five different times. In England, after suffering every species of cruelty and torture, they requested the privilege of departing to a more friendly climate, but even *this* request was utterly rejected. In several European countries they were accused of poisoning the rivers and streams; and in consequence of this accusation one million and five hundred thousand were murderously destroyed.

During this long and perpetual captivity, recollect that they have been deceived by more than twenty impostors; that they have spent whole months in sackcloth and weep-

ing for the appearance of the Messiah. And while they have been, like the bush of Horeb, "burning yet not consumed," they have raised to heaven the affecting inquiry, "O Lord, how long." "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people."

II. Their final restoration.

Upon this subject, the promise is explicit, and decisive, "Afterwards they shall return."

But does this imply both a *literal* and *spiritual* restoration? The simple word of God is our safest guide. Let us compare the language in which the two events, their return from Babylon, and their final restoration, are recorded.

In the xxixth chapter of Jeremiah, we have the following account of the return from the Babylonish captivity. "For thus saith the Lord, After seventy years are accomplished at Babylon, I will visit you, and will perform my good word towards you, in causing you to return to THIS PLACE, and I will gather you from all nations, and from all places, whither I have driven you, saith the Lord, and I will bring you again into the place, whence I caused you to be carried away captive." Jeremiah xxxii. 20.

Compare with this the description given in Ezekiel, of the *final* return of the Jews. I say *final* because it is so considered by the Apostle Paul in his Epistle to the Hebrews. "I

will take the Children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, even they and their children, and their children's children, for ever and ever. And my Servant David shall be their Prince for ever."

Let these two predictions fall into the hands of a Jew, contemporary with the prophet Jeremiah. He reads the *former*, and says, 'My brethren are to be captives at Babylon, seventy years; after that they are to return to their own land, and be a beloved people.'

He reads the *latter*, 'My brethren are to go again into captivity, so long a captivity that it will be said of Jerusalem, it has *been always waste*; they shall be cast out from God, excluded from all religious and civil privileges, even till the latter days; then they shall *return* to the land which was given to our father Abraham. God himself will dwell them, and establish with them an everlasting covenant which shall never be forgotten.'

Place the same predictions in the hands of a Christian, who has the advantage of looking back upon the accomplishment of one of them. Does he object to a literal interpretation of the latter, because there is *figurative* language attached to it.

He finds figurative language in the other; yet the Jews did *literally* return. Would not an impartial examination of these two predictions, recorded precisely in the same terms, constrain him to adopt the sentiment, that as one was *literally* fulfilled, the other must be. The outcasts of Israel will yet be gathered to their own land.

Besides, what was the opinion of the prophet? Did he design to inform the Jewish nation, that one prediction was literal, and the other not, and yet employ the same language in the latter, that was used in the former? How could the reader discover the *truth*, when no intimation is given of this change? Is it credible that the prophet should conceal a point of so much magnitude, as he considered this to be, in a phraseology, altogether unintelligible. Would he keep the world in darkness upon a doctrine, which he designed to present in the light of day.

It will be acknowledged by all, that the prophecy relating to the present captivity of the Jews has thus far received a *literal* accomplishment. The children of Israel have literally remained without a king and without a prince; they are carried away captive; and are strangers in a strange land.—Can we adopt the opinion that it is *literal* language till the close of the captivity; and the rest of it figurative.

But the objection is made, If there be a literal restoration,

the whole Jewish economy will be re-established. Is this a *necessary* consequence? The description given us of heaven is highly figurative; yet no one doubts of the existence of such a place, in distinction from the world of despair. No one will say, If there be a heaven, and an assembly of saints, there must be there mountains, rivers, trees, and a temple a thousand miles square.

The description given us of the *millennium* is figurative; yet it will be admitted by all, that such expressions as these are literal, "The greatness of the kingdom under the whole heaven shall be given to the people of the saints. Knowledge shall be increased. Nation shall not lift up sword against nation, neither shall they learn war any more."

Why may we not apply the same principle to the subject under consideration? Admit that the Jews are to be restored to their own land, and that the description given of their civil and religious state *afterwards*, is designed to raise our conceptions of the glory and blessedness which are in reserve for them under the Gospel dispensation.

Beside, there still exists in the breast of every Jew, an unconquerable desire to inhabit the land which was given to their fathers, a desire, which even a conversion to Christianity does not eradicate. Destroy, then, the Ottoman empire, and nothing but a *miracle*

would prevent their immediate return from the four winds of heaven.

It is objected again, that the land will not support the inhabitants. But it will be recollected, that the Jews are not now so numerous as they were when they dwelt in the land of Canaan. And is there not a promise that, when God blesses his people, he will bless the land for their sakes, and cause it to bring forth abundantly.

But I need not pursue the inquiry. There is a *better* wish, a *brighter* prospect.—“The children of Israel shall seek the Lord their God.” The veil will then be taken from their hearts. They will look upon him whom they have pierced, and mourn; they will return, and come to Zion with songs, and everlasting joy upon their heads. Fixing their eyes upon the cross, they will exclaim, “We have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph.”

This event forms an important feature in the writings of the prophets and apostles.—They speak of it in language such as this: “Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. Whereas thou hast been forsaken, and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. Thy people shall be all righteous. A little one shall become a thousand, and a small

one a strong nation, I the Lord will hasten it in his time.—Break forth into joy; sing together ye waste places of Jerusalem; for the Lord hath comforted his people; he hath redeemed Jerusalem. Thy watchmen shall lift up their voice, with the voice shall they sing; for they shall see eye to eye when the Lord shall bring again Zion.”

“If the casting away of them be for the reconciling of the world, what shall the receiving of them be but life from the dead.” Their return will be welcomed with universal rejoicing. The angels in heaven will rejoice, to witness this new exhibition of the divine goodness and forbearance. The holy assembly of prophets, apostles, and martyrs, will rejoice, when they see their degenerate children returning to the Shepherd and Bishop of souls. The saints on earth will rejoice, when they sit down with the outcasts of Israel at the table of our Lord. Then they will exclaim, “This our brother was dead and is alive again, and was lost and is found.” The ransomed Jew, as he ascends the hill of Zion, will mingle his songs with the whole church militant and triumphant, saying, “Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and honour, and glory, and blessing.”

But how will this interesting work be accomplished? By

the benevolence of the *Gentiles*. "Even so have these not believed," says Paul, when addressing the *Gentiles*, "that through your mercy they may obtain mercy." As they gave the Gospel to *us*, we are to give it to *them*, and how great is the privilege of reflecting back a part of that glory, which has so long beamed upon us from the holy of holies!

That there has been for a considerable time, an increasing solicitude among the Jews with regard to the Christian's Messiah, is abundantly evident from the many facts which are daily presented to our notice. Permit me to refresh your memories with a *few* of the most important. About the middle of the seventeenth century, for the purpose of examining the question, whether the Messiah had appeared in the flesh, a general council assembled in Poland, at which were present three hundred rabbies, and Jews out of every nation.—After the council had been in session six days, a learned rabbi insisted upon the propriety of examining the claims of the Christian religion. A Pharisee who was present, remarked, that a person who appeared in so humble and despised a character, could not be the promised Messiah. The rabbi replied, By what power did he perform his miracles? The answer was, By magic. No power of magic, said the rabbi, can open the eyes of the blind, and bring the dead to life. The assembly was dis-

missed in the greatest confusion, without a decision of this important question.

A public dispute held in Venice, in the year 1747, between two rabbies and a convert to the Christian religion, is not less interesting. The contest was conducted with great spirit upon both sides; but the Christian convert reasoned with so much energy and clearness from the word of God, that the Rabbi exclaimed, "I beseech you, permit us to close our books and be silent; for if we proceed to examine the prophecies further, we shall all be Christians. The prophecy of Daniel," he continues, "speaks so distinctly of the coming of Christ, that the time of his appearing must be past, but whether Jesus be that person or not, I cannot tell."

The testimony of missionaries now in the field, affords ample encouragement for persevering efforts. Their language is this, "In *Russia* there is a great inclination prevailing among the *first* Jewish families to embrace Christianity. Several have already been received into the church. Six rabbies, in a letter written in Hebrew, requested the New Testament for nine hundred families. It is singular to observe, that there have been many unexpected conversions from the Jewish to the blessed religion of Jesus, round the Mediterranean. And the Jews are not so obdurate as they once were, and when converted, prove the most active members

of the church of Christ. In Poland, within a short time, more than thirty Jews, and among these, many families of property, have by baptism been added to the church. The same remark may extend to Bohemia, and to many other adjoining countries."

"Various facts," say the Committee of the London Jews' Society, "have during the last year, indicated that a general movement is taking place in the Jewish mind, which can scarcely fail to be attended with the most important consequences, and this too at no distant period."

While enumerating the blessings, which have descended upon the Jewish nation, we cannot forget the unexampled benevolence of the emperor of Russia, whom divine Providence has raised up as a second Cyrus, to gather together the outcasts of Israel. And what is still more remarkable, and auspicious, we find among the advocates for the conversion of the Jews, the allied sovereigns of Europe!

With these facts before us, we cannot for a moment hesitate? Surely the day so long desired by the people of God is beginning to dawn! The darkness and gloom of this long and dismal night are retiring before the light of truth. The blessed Gospel has commenced its gradual, yet *irresistible* progress. The Holy Spirit is carrying on among them a work of grace. The sacred Scriptures are circulated

and *received*, with the most animating prospect of success. Jewish children are receiving a Christian education; and are thus secured from the most bitter prejudices against the name of Jesus.

Encouraged by these events, the Christian world are awaking from their long and criminal slumbers, and are inquiring with deep solicitude, "Lord, what wilt thou have us to do."

This leads me to the *third* particular in the discourse,

III. Their claims upon the Gentile church.

If any individual in this assembly should inquire, What part can I bear, what duties can I discharge? To such I reply,

1. Let the Jews be the subject of your *prayers*. We ask you not to imitate the example of the crusaders, those deluded champions of the cross. The battles of the Lord are not fought with these carnal weapons. But we do request your unceasing intercessions. Most earnestly do we request you to cherish the spirit of Daniel and of Nehemiah. Who can read the prayer of Daniel for Jerusalem, without mourning over his own unbelief. That good man prayed, because God had *promised* to build the walls of Zion. His faith was unshaken, although that city had been *seventy years* a desolation. And *every* good man will pray, because God has *promised* to restore the lost tribes of Israel. O, where is the faith of Nehemiah, and of

Daniel? Where do we hear the language of St. Paul, "My heart's desire and prayer to God, for Israel is, that they may be saved." We must for ever despair of the conversion of the house of Israel, unless there be a revival of the spirit of the prophets and apostles. God will be inquired of by his people, before he accomplishes his great work.

Often did the Jewish saints pray for *us*, for our *families*, for our *churches*. They toiled, and suffered, and died, in defence of *our* holy religion. *Our* God was *their* God, *our* heaven is *their* heaven. This *Holy Bible* they faithfully handed down to us, secure from the assaults of infidelity. All our seasons of communion with God; all our hopes of glory, are come to us through the instrumentality of the Jewish saints. *Gratitude* demands a suitable return for these invaluable favours.

The duty of prayer is enjoined upon us by the great head of the church. Are the Jews obdurate? We will weep for them. Did they *crucify* our Lord? He himself prayed, Father, forgive them. Every *Christian* will adopt the same prayer. In the sincerity of his heart, he will plead for their forgiveness and restoration to the privileges of the Gospel.

As I may not again plead the cause of Israel in this place, I earnestly commend them to your prayers in *secret*; to your prayers in your *fa-*

milies; to your prayers in *this house*, consecrated to the worship of God. Do you wish to see the dispersed tribes gathered into the fold of Christ? Pray for them. Do you wish to hear them crying, Hosanna, to the Son of David? Pray for them. And let it be the resolution of every Christian, "If I forget thee, O Jerusalem, let my right hand forget her cunning; if I do not remember thee, let my tongue cleave to the roof of my mouth; if I do not prefer Jerusalem above my chief joy."

But, brethren, this is not *all* we have to do. Our prayers and our *alms* must ascend together as a memorial before God.

2. The Jews have *special* claims upon our *charity*.

As a benevolent people, the Jews held a high and important station. Observe the conduct of the first Jewish Christians! They brought their substance and laid it at the apostles' feet. The love of *Christ* constrained them. Their religion was a religion of *benevolence*. They sought not their own, but the things which are Jesus Christ's. And, to exceed all this, behold the first missionaries of the cross relinquishing every earthly interest, for the salvation of the *Gentiles*. Even while we were Pagans, sitting in darkness and in the shadow of death, they suffered perils by land and by sea; if by any means they might save some of us. O, when shall we Gentiles imitate

this blessed example! When shall we repay this unmeasured benevolence? when be as faithful to them as they were to us! They who taught us the way to salvation were *Jews*. And what is more, *infinitely* more than all this, your Lord and your Saviour, as concerning the flesh, was a Jew. Yes, brethren, he who now intercedes for you before the throne of God as concerning the flesh, is a Jew! And his last command was, "Go into all the world and preach the Gospel."

We do not expect the conversion of the Jews by a *miracle*. The means which God hath appointed must be employed. The millions of Jews must be furnished with the *word of God*, and with the instruction of *Missionaries*. But this cannot be done without *charity*, without the *liberal* and *persevering* efforts of the Christian world. Say then, brethren, shall we bear a part in this work of benevolence, or must it be accomplished without us.

Our assistance is now particularly solicited. Many of the Jews are willing to receive the New Testament. Conversions to Christianity are rapidly increasing. A general movement is taking place. Every eye is fixed upon Jerusalem. There they believe the Messiah will come, and turn away ungodliness from Jacob. And if our Saviour should revive his work within those consecrated walls, the good resulting would, probably, surpass all calculation.

The dispersed abroad, fixing their attention upon this event, might renounce their fatal delusion, and receive him who was crucified on Calvary, as the Lamb of God that taketh away the sin of the world.

Many of you expect soon to enter into the joy of our Lord. As you enter the gates of the New Jerusalem, will you not be greeted by Abraham, Isaac, and Jacob; by Moses and the Prophets; by Peter and Paul, and their fellow disciples?—And may you not hear the inquiry, Where are our degenerate children? We toiled and suffered for you, but our children have been left to famish for the bread of life. O, my brethren, as you value the privileges of the Gospel, as you desire the universal diffusion of the word of life, let me intreat you to regard with compassion that people, "beloved for the fathers' sake." Carry back to them the blessings which thro' their hands, have been so richly conferred upon you. Take them by the hand and lead them to mount Calvary. For Zion's sake let us not hold our peace, for Jerusalem's sake let us not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

Finally, "We beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with us in your prayers to God for us, that we may be delivered from them that do not believe in Judea, and that

the service which we have for Jerusalem, may be accepted of the saints." Amen.

ON THE IDENTITY OF THE OLD
AND NEW TESTAMENTS.

To the Editors of the Jewish Expositor.

Gentlemen,

It may be reproached to me, that in my last letter, and in the present, I have not availed myself of the most material types and prophecies in the Old Testament, in proof that Jesus Christ is the Messiah, the Son of God, the Saviour of Israel, and of the unity of the two Testaments. I answer, that I do so intentionally, because this task has been often and ably fulfilled. I take up leavings, as it were, with feebleness.

IN my last letter I endeavoured, by citing passages and facts from the Old Testament, to shew to the Jews, that they would be unintelligible or insignificant without the aid of the New. I may now be allowed to prosecute the same task, after having premised, that in what I said on the genealogy of our Saviour, I should have argued the case without an exception against me, as to the women cited in it, and have strengthened my reasoning considerably, had I then been aware, that the Rachab, wife of Salmon, and mother of Boaz, was the Rahab of the book of Joshua, the Canaanitish harlot or hostess of Jericho.

If we turn to the iid chapter of Zechariah, it is most clear, that the Jerusalem contemplated is that which shall exist, when the Israelites shall be finally restored to their native land. Facts are prophesied connected with it, which have never yet occurred. When the Jews were captives, in Babylon, they had never been in "the land of the north," nor had they been "spread abroad as the four winds of heaven." But how will the Jew interpret the 7th verse? "Deliver thyself, O Zion, that dwellest with the daughter of Babylon." If he knew the Apocalypse, he would know that Rome is the mystical Babylon, and he would see, that even in Zechariah's time it was foretold, that the Israelites must have to flee from a northern land, of which the religion is that of Rome. Now Poland, where the vast mass of Jews is concentrated, is a Roman Catholic country, and the prophecy is the more remarkable, since it is almost insulated amongst Protestants, members of the Greek church, and Mahometans.

It will not occur to a Jew, why it is recorded, that Melchizedek, king of Salem, priest of the Most High God, brought forth bread and wine to Abraham. A Christian may see in this action, a type of the bread and wine, which the eternal High Priest of the Most High, after the order of Melchizedek, and also, king of Salem, distributed to the twelve apostles. Melchizedek admi-

nistered these elements to the head and progenitor of the whole Hebrew race, consecrated from him and through him to the worship of the true God, and marked by a peculiar rite; Jesus Christ administered them to his twelve chosen disciples, the spiritual heads of the Jews, under the New dispensation, who are to judge the twelve tribes of Israel.

The Jew will not know why the Almighty excepted from his gifts to man of all living things as his food, certain of them equally nutritious as the others; but he must be aware, on reflection, that such an exception could be but temporary; the Christian sees therein a type of the separation of the Israelites as hallowed to God by a pure worship, whilst the Gentiles were immersed in idolatry, and that this separation ceasing when the Gentiles were called to the church of Christ, the termination of the prohibition to eat unclean animals was signified, and as the very sign of this call of the Gentiles.

The Jewish learned men, we know, even in our Saviour's time, were divided in opinion whether the soul was immortal or not, overlooking, besides the irrefragable argument he adduced to prove that it is, other distinct indications of it in the Old Testament. But the Jew should now understand that the all-wise and all-merciful God withheld any explicit declaration to that effect, as of necessity, until he sent the Redeemer into the world. With

the doctrine of the immortality of the soul, is inseparably connected that of rewards and punishments. The Hebrew, knowing the fall of man, and that he is born a thing of sin and corruption, as David states, had he been taught by his Maker, that his soul was deathless, must have been given up to helpless despair; he must have known, that man cannot expiate his own sins, or satisfy the justice of his offended God. Where had he then a prospect of salvation, of redemption, in a future state? Where had he the possibility of one or the other? He had no right to complain of want of guidance in the ways of God, so full and explicit was the law which gave the blessing and the curse according to the obedience or disobedience which he practised, and which promises or threats were constantly enforced according to the conduct he held. The very fact of the law of Christ fully promulgating the immortality of the soul and future rewards and punishments, ought to be one of the strongest motives to the Jew for acknowledging the confined and temporary nature of the Mosaic law, and that it was but a stepping stone to a better and universal code.

But what conclusion as to that law, ought he not to derive from Jerem. vii. 22—24? Why, that the law, as St. Paul tells him, "was added because of sin:" that it was a restraint of which he should be desirous to be rid by all

lawful means, and not a blessing to be proud of as a privilege, and one that would be abrogated, as soon as he came to serve God in purity of heart. By this very remarkable passage of the Old Testament, and one which, perhaps, has not been enough considered, it appears plainly, that had the Israelites, at the time when God rescued them from the Egyptian bondage, obeyed his commanding voice, he even then would not have given them a law respecting burnt-offerings or sacrifices, but in the condition of obedience he would have been their God, and made them his people.

Referring to the book of Genesis, I would now turn to the wonderful prophecy of Noah, in the 25th, 26th, and 27th verses of the ixth chapter. I shall not weaken Bishop Horsley's admirable commentary on this prophecy by abridging it, but merely request the Israelite to consider in what manner the God of Shem has, through Jesus Christ, become the God of Japheth, and is becoming the God of Ham; and, unquestionably, will be his only God.

Stupendous too, as is this prophecy in its accomplishment by Japheth being enlarged, by his descendants, the sons of Europeans being now masters of the whole of America, a quarter of the world unknown in the days of Moses, by other descendants of Japheth, the English, dwelling in India, in the tents of Shem,

being now masters of the whole of Indostan without depriving the sons of Shem of the soil which belongs to them, it should be considered how bold it was of Moses to record these prophetic curses and blessings, when he did it; and how strongly he must have felt the inspiration of heavenly truth in so doing; for when he wrote the book of Genesis, what could appear more improbable than their accomplishment?—From the time of the prophecy, to that of its record, at least 896 years elapsed; and during all that time the seed of Ham prevailed on the earth, in the arts, of war and peace. The Israelites knew but of Egypt and Canaan; and the sons of Ham, mighty nations, possessed both those. The knowledge of the God of Shem was nearly lost on the earth, for even the Hebrews were infected by idolatry in Egypt, and were with difficulty restrained from it in the desert. Israel escaped but by a miracle from the hands of the Egyptians, and was a wanderer in the desert, when Moses wrote. The first conqueror, whose history can in any degree be traced, was an Egyptian Sesostris; the first mighty one on the earth after the deluge, was a descendant of Ham, Nimrod, whose kingdom is the first spoken of, that of Babylon. Asshur also, who built Nineveh, and Rezen, was of the same race.

If the Israelite would find in the xcvith Psalm more than now meets his eye, let him turn to

the iiii^d chapter of St. Paul's Epistle to the Hebrews, from the 7th verse inclusively, to the end of the chapter, and he will there see distinctly, what sound, conclusive warning his ancestors, after having crucified our Lord Jesus Christ, should have drawn from the forty years, during which they wandered in the wilderness, where they provoked, tempted, and proved the Lord, and saw his works during that period. This chapter is most remarkable, inasmuch as being written in the 64th year of our Lord's crucifixion, it signified to the Jews, that forty years were given them, after having seen his works, to repent and be saved, warning them thus, that heavy judgments would fall upon them if they did not repent before the expiration of forty years after seeing the works of God. And thus, Jesus Christ having began his mission and shewn his heavenly works when thirty years of age; the destruction of Jerusalem took place seventy years after his birth, and forty years after he had shewn his wondrous works to the children of Israel. St. Paul, writing this epistle, only six years before the destruction of Jerusalem, expresses himself with a painful earnestness, indicating his vehement solicitude for his unrepenting countrymen, whose dreadful fate he saw nearly approaching. He repeats to them the warning of the xcvith Psalm in the very words of it, speaking of it as a present warning

from God, as he uses the present tense, saying, "As the Holy Ghost saith," as if an actual voice; and he shews that he meant to renew the warning of an interval of forty years for repentance after seeing the works of God as actually applicable to the Jews, by intreating them, in the 13th verse, to "exhort one another daily, while it is called *To day*;" and the 14th and 15th verses again shew, how entirely the warning given in the ixth Psalm was again applicable to the Jews, when the apostle wrote, and that the day for repentance was not past, but shortly would elapse; and the rest of the chapter shews, that forty years were thus given to the Israelites of his time for repentance and faith, but that the Lord had sworn, that those who would not believe, should not enter into his rest.

I have dwelt the more on this very remarkable passage of Scripture, as one that is peculiarly calculated to bring home conviction to the minds of the Israelites, if they will consider attentively and dispassionately, the words thus penned by the illustrious Benjamite, as he avers, as the declaration of the Holy Ghost, which contains in truth a most correct prophecy of the exact period at which their nation was to suffer terrific chastisement for its rejection and crucifixion of the Messiah, an event, thus not only predicted accurately as to the very time, as well as to the nature of the

event in other parts of holy writ, but shewn here to have been typified in that time at a very early day of the history of the Hebrews.

The number of forty recurs so often as marking a number of days or years recorded in the Old Testament, that a Jew might ask me, where this number recurs as an antitype in the New. I should answer then, from the preceding paragraph as to years. As to days, from my first letter, I should say, that the forty days twice past by Moses in fast on mount Sinai, before he received the law; and, indeed, the forty past in the desert and fasting by Elijah before he received certain orders from God, typify the forty days of fasting in the desert, past by Jesus Christ, before he began his heavenly mission, and as it is to be supposed, preparatory to it. The number of days too which our Saviour past on the earth, preparatory, as it may be supposed, to his ascension, and after his resurrection, were forty.

I presume to offer no conjecture respecting the number forty, as a divison of time, but only to say, that it is recorded so frequently, and sometimes so visibly as type and antitype, as to lead to the conclusion, that there must be some mystery in it. The rain of the deluge fell on the earth forty days; the reigns of Saul, David, and Solomon, were each of forty years. The time, during which the twelve spies

were absent in the land of promise, was forty days; the Israelites are punished for slighting the report of one of them, Caleb, supported by Joshua, and refusing to proceed to their destination; by being compelled to remain in the wilderness a year for every day, that is, forty, of the journey of the spies in Canaan. Moreover, this confinement in the desert, was to humble and to prove the Israelites, and that the Lord might know what was in their hearts, and whether they would keep his commandments or not, (Deut. viii. 2, 3.) and it is remarkable, that, as it is also stated, that God fed them with manna, that he might make them know that man doth not live by bread alone, but by every word that proceedeth out of the mouth of God, our Saviour, when an hungered, after forty days of fasting, quotes those very words to the devil. St. Stephen tells us, that the life of Moses was divided into three periods each of forty years; after having been bred up in Pharaoh's court, and being full forty years old, he at length arose to deliver the Hebrews, supposing they would know, that God would deliver them by his hand, he having been thus prepared by the acquirement of great knowledge in Egypt for this mission, of which he was conscious; failing in it, he fled, and was forty years in the land of Midian; then the Lord sent him into the land of Egypt to bring out the Israelites; and

he effects it, thus accomplishing the will of God; but it is clear from St. Stephen's words, that he had a heavenly mission the first time, which failed by the want of faith in it of the Israelites. Moses then past forty years more in the desert, dying at the age of 120. And here I cannot help remarking on a curious coincidence in different circumstances of Moses's life, in which it is difficult not to suppose that the two first periods of forty years above cited, refer to his two periods of forty days past in mount Sinai. Moses has a commission from God to deliver the Israelites, for which he is forty years in preparation; they disbelieve him, he retires into exile, away from them, and after forty years more is again sent by God to them, with the same commission to liberate them; they are obedient, and he accomplishes the purpose of the Almighty. Then when in the desert, he passes forty days fasting, and in seclusion, and receives a commission from God, the communication of the ten commandments, and fasts to execute it in consequence of their unbelief and rebellion; he retires anew, to fast in the mount Sinai with the same commission, and fulfils it. The coincidences here are so remarkable, that I cannot consider them as casual, or other than significant in the manner I suppose. We find in the book of Judges, three periods of rest from war and oppression by the nations of

Canaan, which the Lord granted to the Israelites when they repented of their idolatry and wickedness, which had drawn down those plagues upon them, and one period of twice forty, eighty years. Their deliverance into the hands of the Philistines, recorded in that book, was also for forty years. It is also to be observed, that when the Lord sent Jonah to preach repentance to the Ninevites, he granted them forty days for it, failing which, their city was to be destroyed. They repented before the forty days expired, and it was spared.

I would here humbly offer a conjecture on two recorded facts which must be meant for our instruction. It may seem strange, that both Joseph and Moses, each in his time the head and guide of the Hebrew nation, should have married foreign women, and that these marriages should be recorded. But it is to be remembered, that each of them married respectively in these women, daughters of priests of the true God; and each of them was an admitted type of Jesus Christ. I may have occasion, at a future time, to consider more fully the question of these Gentile priests being servants of the living God, in other views than that in which I advert to it now; but to a careful reader of the book of Genesis, in the xlist chapter, and of the book of Exodus in the xviiiith, there cannot be a doubt, that they were, could he even bring himself to suppose, that either

Joseph or Moses would have sought in marriage the daughter of a priest of an idol, or that the Lord would have suffered them to accomplish such a purpose, or if they had effected it, would have made them successively the leaders of Israel. Do not these marriages typify the union of the Gentile church with Jesus Christ, and signify the spiritual call of the Gentiles, when servants of the true God, and their union with the elect people of God, when both offer up a pure and acceptable worship, but in the first instance the adoption of the Gentiles by Jesus Christ? It is to be kept in mind that the women in question were not only pure in their worship, but the offspring of priests of the Most High. Joseph and Moses had each two sons, and St. Stephen states the latter fact, assuredly for some purpose. The number of their sons which each had, may also be typical of the two Churches, the Judæo Christian and the Gentile Christian.

The Jew reproaches the Christian with Polytheism, denying that which his fathers, when living in their land, as it has often been shewn, believed in, the three persons of the Triune God, now contending for his absolute unity as rigorously as the Mahomedan does. But when the Christian contends, that the Redeemer of Israel is the Son of God, the Son of the Blessed, Christ born at Bethlehem, must not the Jew who refers to the fifth

chapter of Isaiah and the seventh verse admit, that the prophesied ruler of Israel, the Saviour, a native of Bethlehem, was God also? for whose goings forth have been from of old, from everlasting, but those of God?

I am, &c.

Your obedient servant,

W. Y. K.

REMARKS OF C. D. IN REPLY TO
MR. HOLMES.

To the Editors of the Jewish Expositor.
Gentlemen,

It was not my intention to have troubled you with my correspondence any further, had not Mr. Holmes in his last letter, most strangely charged me with impiety, for no better reason (so far as I can see,) than because I cannot assent to his proposed interpretation of the symbolical sea of Hebrew prophecy.

That the Creator of the ocean was acquainted with the circumstance of the ocean's having tides, I certainly never thought of denying; and as little am I inclined to deny the inspiration of St. John, when he wrote the Apocalypse: but I am at a loss to discover, how all this requires me to admit that an individual Jew, was familiar with the phenomenon of the oceanic tides. Now, if Mr. Holmes will take the trouble of perusing what Bishop Warburton in his *Divine Legation*, and what Mr. Jones in his work on the figurative language of Scripture, have so excellently

written on the *rationale* of hieroglyphics or symbols, he will find, that the very principle of that peculiar mode of expression, presupposes a knowledge of the nature of the hieroglyphic on the part of him that uses it: and I think there can be little doubt, that the education received in the schools of the prophets mainly consisted in teaching the pupils, first the physical nature of the hieroglyphics employed, and thence seconded the apt and congruous application of them. If therefore a Hebrew seer used the main ocean as a symbol of the church, he must have previously known, (at least if Mr. Holmes's theory be admitted,) that the ocean had tides; and thence that the ocean was the appointed symbol of the church, *because* it had tides. But, as I have already observed, though the Creator possessed this knowledge, it does not therefore follow that an individual Jew did: and most certainly the main ocean could never have been employed as a symbol of the church, in the mode contended for by Mr. Holmes, unless the prophets *themselves* had been made acquainted with the phenomenon of the tides of the ocean.

The whole of this, however, if I mistake not, is altogether wide of the mark. It is absolutely necessary for the theory of Mr. Holmes, that *the main ocean* should be the symbol employed, because the Mediterranean (except for a short

distance beyond the gut of Gibraltar) has no tides: but nothing can be more clear, than that the poetical sea of Hebrew prophecy was not *the main ocean*, but *the Mediterranean sea*. With the ocean the Jews were unacquainted, unless possibly they might have received some indistinct notices of it, from the mariners of Solomon: the sea, in *their* phraseology and meaning, was the Mediterranean, or rather that eastern part of the Mediterranean, which from the Genoese and the Venetians we are wont to style *the Levant*. Now the Levant has certainly *no* tides. How then could it ever be made a symbol of the church, on the express ground of its *having* tides?

The mode, in which Mr. Holmes would fairly extricate himself, is this. He tells us, that the great sea, out of which Daniel beheld the four hieroglyphical beasts emerge, is the Mediterranean; but that we are to understand it, not *symbolically*, but *literally*: while he further tells us, that the sea, whence St. John beheld the Roman beast emerge, is the main ocean; but that we are to understand it, not *literally*, but *symbolically*.

Desperate are the plunges, which an author will sometimes make to save a favourite hypothesis from going to rack and ruin. Let us examine these assertions seriatim.

1. Mr. Holmes is perfectly right in saying, that the great

sea (the *mare magnum* of Virgil,) whence the four beasts of Daniel emerge, is the Mediterranean. This is perfectly true; for, as I have just observed, the Mediterranean or the Levant is invariably the poetical sea of Hebrew prophecy. But the question is, whether Daniel employs the sea *literally* or *symbolically*?

Mr. Holmes, as the salvation of his theory requires, contends for the former sense: every other commentator, with whom I am acquainted, unhesitatingly adopts the latter. Now, as Mr. Holmes maintains that the great sea, out of which emerged Daniel's four beasts, is the Mediterranean, *understood literally*, and not *employed symbolically*; we may reasonably ask him, how the four great empires can be said to have emerged out of the strictly literal Mediterranean sea? The answer which he gives is this:—

“The great sea is not used by Daniel *symbolically*, but *literally*; and this in order to shew, that the four beasts typified empires bordering on the Mediterranean.”

I do not remember to have ever seen a more complete specimen of the *quidlibet ex quolibet*. Daniel beheld four beasts *COME UP* from the sea; and the interpreting angel declares, that their *COMING UP* denotes their *RISE*. Yet does Mr. Holmes tell us, that *their COMING UP from or out of the sea*, means the geographical *BORDERING* of the four empires upon that

sea. The sea, let it signify what it may, is palpably the common *MATRIX* of the four beasts or empires: for they come up *FROM* it or *OUT OF* it. If then the sea be the Mediterranean, *understood literally*, and not *symbolically*, the literal Mediterranean sea must have been the common *MATRIX* whence all the four empires originated. But to this what says history? To a Jew standing on the Asiatic continent and looking westward, the Greek empire and the Roman empire might not unaptly appear, under the symbols of two beasts, to emerge even out of the literal Mediterranean; because the nucleus of each empire was in the very midst of that sea: But he could never have thus beheld the emergence of the Babylonian and the Persian empires, under their respective symbols; because, though each of those empires *reached by conquest* the shores of the Mediterranean, they neither of them *originated* from it: on the contrary, as we all know, they *originated*, not from the Mediterranean, but from the heart of Asia. Hence it is abundantly clear, that the four beasts of Daniel did not *COME UP* from the *literal* Mediterranean sea. But, if they did not come up from the *literal* sea, they must have come up from the *symbolical* sea: in other words, the thing symbolized by the poetical Mediterranean sea, must have been the *COMMON MATRIX* of the four great empires. Now

I need scarcely say, that their common matrix was not the church. Whence it will follow, that the church cannot be symbolized by the sea.

In coming to this conclusion, let not the reader forget the extraordinary fallacy taken up by Mr. Holmes. Daniel says, that *the four empires ORIGINATED from the great sea*: Mr. Holmes says, that this means, that *the four empires BORDERED upon the literal Mediterranean*. The similitude between the text and the explanation is much the same as that between *Monmouth* and *Macedon*: each, as Captain Fluellin tells us, begins with an *M*.

2. But, while Mr. Holmes allows the sea of Daniel's prophecy, to be the Mediterranean, he contends, purely to save his theory, that the sea of St. John's prophecy is "the sea abstractedly," or the main ocean, which of course *has* tides.

The most moderate degree of attention to the Apocalypse will shew, that the poetical sea of that prophecy is *not* the main ocean; but, on the contrary, the Mediterranean sea. St. John tells us, that he saw the apocalyptic visions in the isle of Patmos. Rev. i. 9. Being then in that island, he further tells us, that he stood upon the sand of the sea; and that out of the sea he beheld a beast rise up, the acknowledged symbol of the Roman empire. Rev. xiii. 1. Now, in plain common sense, out of which sea did St. John behold the emergence of the beasts? Was it out of the

Atlantic ocean, or out of the sea which washed the shores of Patmos? Doubtless, in his vision, the prophet imagined himself to be upon the familiar beach of Patmos; and out of the sea which circles that island, he beheld in the spirit, the emergence of the Roman beast. The poetical sea, therefore, of the Apocalypse, is palpably the Mediterranean. But the Mediterranean, save to some small distance from the gut of Gibraltar, has, if we may credit the testimony of Lord Byron (and I see no reason to disbelieve his Lordship,) no perceptible tides. Therefore the sea cannot be the symbol of the church, on the ground alleged by Mr. Holmes; namely, that the sea has regular tides, and the church regular sabbaths.

It were easy to shew from the whole machinery of the Apocalypse, that its poetical sea is, throughout, the Mediterranean and no other: but it is superfluous to press the matter any further. Mr. Holmes, so far as I can judge, has completely failed in establishing his novel opinion, that in Hebrew prophecy the sea typifies the church: and I think, there cannot be a shadow of doubt, that the old and universally received interpretation of the symbol is the true one.

May I be permitted in conclusion, to express my regret at the tone assumed by Mr. Holmes, in the repeated advertisement of his work. He speaks of it, as "containing a refutation of the systems main-

tained by Mr. Faber, Mr. Cuninghame, and the Roman Catholic author Pastorini." It certainly contains *an attempt* at refutation: but there is some little difference between *an attempt to confute an author* and *an actual confutation of him*. Now I cannot but think it somewhat indecorous, for a writer to proclaim roundly to the world, that he, the said writer, has not merely *attempted* to refute certain contemporaries, but that he has *actually refuted* them, so that in truth he has not left these unfortunates, a single leg to stand upon. Bishop Walmesley is dead: but it is not improbable, that the two living commentators, Mr. Faber, and Mr. Cuninghame, may differ *toto cœlo* from Mr. Holmes, as to the alleged fact of his having *refuted* their several systems. They will allow, I have no doubt, that he has *attempted* refutation; but whether they will deem him *successful* in his attempt, is quite another mat-

ter. Though I do not profess to assent to *every* exposition which has been put forth by those two writers, I think it by no means clear, that *their systems* have been demolished root and branch by the publication of Mr. Holmes: and as little do I think it clear, that *his* is preferable to *either* of them; certainly not in what he deems the prime excellence of his work, I mean his new interpretation of the symbolical sea. Both of these authors, and I may add too Signor Pastorini, or Bishop Walmesley, have at least the merit of not having troubled the waters of the vast deep. In all his future advertisements, I would advise Mr. Holmes, if he deem it *at all* necessary to hint at his victories, to substitute *An attempt to refute the Systems*, for the present reading, *A Refutation of the Systems*. It would be more modest, and therefore more judicious.

C. D.

REMARKABLE DATES.

To the Editors of the Jewish Expositor.

Gentlemen,

HAVING observed that you not unfrequently insert in your valuable publication, papers tending to the illustration of the prophetic Scriptures, I am induced to send to you some remarkable dates which have lately attracted my attention, and which seem to mark epochs by no means undeserving of consideration.

Though I am far from asserting that the well known numbers of Daniel ought to be calculated from these epochs, I cannot but consider their coincidence as very remarkable; nor should I be greatly surprised, if they were found to suggest useful hints for the explanation of the prophecies concerning the latter and the last times. I will not at present enter into a statement

of the thoughts which have occurred to me on this subject, as I wish to make this paper short enough to obtain insertion in your next number, provided you should think it worthy of the attention of your readers.

Heartily praying that the divine blessing may rest upon the sacred cause to which your work is devoted, I am, &c.
C. C.

A. A. C.	A. D.	Years.
457, When Ezra received his commission from Artaxerxes to restore Jerusalem,	to 33,	{ when our Lord was crucified, } are 490
457, which seems a very proper date for the commencement of the vision in Dan. viii. (see particularly ver. 13.)	to 1843,	{ when perhaps, the sanctuary may be cleansed, } are 2300
762, when Rome was founded, about which time also the Babylonish monarchy commenced, and when Tiglath Pilezer began the captivity of Judah,	to 508,	{ when Clovis having founded the French monarchy, was declared Consul of Rome and Augustus } are 1260
A. D. 508, the commencement of the French monarchy, which some suspect to be the beast to which the dragon gave his power, seat, and great authority, and which, certainly has been a chief persecutor of the saints, at a period also, when Pope Symmachus allowed himself to be publicly styled by Ennodius, the Vicegerent of the Most High, (See Mo- sheim, cent. vi.)	to 1768,	{ when the king of France began to spoil the Pope, by taking from him Avignon and the Limosin, when also the Jesuits were expelled from several states of Europe (See Annual Register), } are 1260
508,	to 1798,	{ when the French expelled the Pope from Rome, } are 1290

a great prophetic week of 2520 years.

A. D.	A. D.	Years.
508,	to 1843,	are 1335
1452, when the Turks laid siege to Constantinople, and by taking it the next year, put an end to the Eastern empire,	to 1843,	are 391

ON THE FIRST RESURRECTION.

To the Editors of the Jewish Expositor.

Gentlemen,

IT is a strong presumptive argument in favour of the literal interpretation of St. John's prophecy of the reign of Christ with his saints upon earth, for a thousand years, that the figurative interpretation either leads to some manifest absurdity, or is irreconcilable with historical and undeniable facts.

For example: on the words, "Bound him" (viz. Satan) "for a thousand years." (Rev. xx. 2.) there is in the Douay Testament, the following note:—"The power of Satan has been very much abridged by the passion of Christ, for a thousand years, that is, for the whole time of the New Testament; but especially from the time of the destruction of Babylon, or pagan Rome, till the new efforts of Gog and Magog against the church, towards the end of the world, during which time the souls of the martyrs and saints live and reign with Christ in heaven, in the *first resurrection*, which is that of the soul to the life of glory; as the *second resurrection* will be that of the body at the day of the general judgment."

The prophecy (v. 2, 3.) tells us that an angel from heaven, not only *bound* Satan, but that he *cast him into the bottomless pit*, and *shut him up*, and *set a seal upon him*, that he should *no more deceive* the nations, *till* the thousand years should be *fulfilled*: and did all this amount *only* to a *great abridgment* of the power of Satan? In Daniel (vi. 16, 17.) we read that Daniel, for praying to God contrary to the tenour of Darius's decree, was *cast* into the den of lions: that a stone was brought and *laid* upon the *mouth* of the *den*; and that the king *sealed* it with his own signet, and with the signet of his lords. Now, should any commentator upon this passage observe, that hereby Daniel's *power* to resist the king's decrees, was *very much abridged*, I apprehend he would be considered as attempting to turn the sacred history into ridicule.

No, Satan's being *bound with a chain*, (with *αλυσίς*) a chain not to be loosed or slackened, *cast into the bottomless pit*, and *shut up*, and a *seal* put upon him, that he should *no more* deceive or seduce the nations until the thousand years should be fulfilled, can possibly signify no less, than that he should be *utterly deprived of all power*

to seduce or deceive the nations during the thousand years of his imprisonment; and if those thousand years include the whole time of the New Testament, but *especially* the interval of time between the destruction of Babylon or pagan Rome, and the efforts of Gog and Magog against the Church, towards the end of the world; then do we very unjustly charge Satan with the guilt of many crimes, with the perpetration of which, he must have been totally unconcerned: he could not have deceived, seduced, or blinded the Jews and Gentiles who persecuted the primitive Christians; and St. Peter must have spoken unadvisedly with his lips, when he said to Ananias, (Acts v. 3.) Why hath *Satan* filled thine heart to lie to the Holy Ghost? but *especially* he cannot be chargeable with those deceptions practised, and those calamities brought upon many nations, after Rome became Christian. He could have had nothing to do with the conversion of the grant of supremacy to the Pope, by the murderer, usurper and tyrant, Phocas, into a grant of it by Jesus Christ. He could have had no hand in the frauds and deceptions practised for the propagation and establishment of the idolatrous worship of saints, angels, images, crucifixes, and relicks, by means of pretended visions, and false miracles, and the confirmation of those deceptions by the council of Nice, A. D. 757; nor in the practice of similar deceptions for the con-

firmation of the doctrines of purgatory and transubstantiation: nor could he have been aiding or assisting to the *false* prophet Mahomet, in deceiving many nations, by imposing himself upon them for a false prophet of God; nor could he have been an instigator to the Crusade against the Albigenses, A. D. 1209; nor to the massacres and murders of the Protestants afterwards, in France, England, and Ireland. Satan must, in all these instances, have been free from all guilt, if the time of the thousand years of his imprisonment be that which the annotator says it is.

We are told (Acts xix. 11—16.) that "God wrought special miracles by the hands of Paul, so that from his body were brought unto the sick, handkerchiefs or aprons, and the diseases departed from them, and the *evil spirits* went out of them: then certain of the vagabond Jews, exorcists, took upon them to call over them which had *evil spirits*, the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. And there were seven sons of one Sceva a Jew, and chief of the priests, which did so; and the *evil spirit* answered and said, Jesus I know, and Paul I know, but who are ye? and the man in whom the *evil spirit* was, leapt on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded." Was Satan *bound* and *shut* up in the *bottomless pit* at this time? and

if Satan was bound for, or, during the *whole* time of the New Testament, what mean the exorcisms practised in the Church of Rome?

During those thousand years (says the note) "the *souls* of the martyrs and saints *live* and reign with Christ in *heaven*, in the *first resurrection*, which is that of the *soul* to the life of glory, as the *second resurrection* will be that of the *body* at the day of the general judgment:" but in the fourth verse, which is here alluded to, the apostle does not say that the *souls* of the martyrs and saints shall *live* and reign with Christ, nor is this his meaning—the meaning of what he there says, is plainly and obviously this, "I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they (*viz.* whose souls I saw) lived (or rather) lived again, and reigned with Christ a thousand years."

To justify the sense given in the note, the verb *ἐζησαν* must be supposed to have for its nominative case *αἱ ψυχαι* understood: but this would represent the words as communicating a very unnecessary and useless piece of information to those to whom the Revelation was to be made known, *viz.* that the souls which John saw *lived*: for it appears from the first verse of the first chapter, that God gave this revelation to Jesus Christ,

to shew unto *his servants* things which must shortly come to pass: but the servants of Jesus Christ all do, and ever did stedfastly believe in the immortality of the soul; and therefore, to tell them that the souls of the martyrs and saints, or of any others, *lived*, would be to tell them *that* which they themselves did know, which, that St. John here does, is by no means credible.

But, if I may credit Screevin's Lexicon, the verb *ζωω* signifies *revivisco*, as well as *vivo*, to *live again*, as well as to continue in life; and that *ἐζησαν* should be rendered according to the former of these significations, in this place is made highly probable by the words which immediately follow in the next verse, "But the rest of the dead *lived not again*, (*ἐκ ἀνεζησαν*) until the thousand years were finished:" a distinction is here made between those who had been beheaded, &c. and the rest of the dead; of the latter it is said, that they *did not live again*, until the thousand years were finished: and does not this clearly and strongly imply, that the others *did live again*? and if this signification of *ἐζησαν* is admitted, then, to say that the souls of them that were beheaded, &c. of the martyrs and saints *lived again*, would be obliquely to affirm that they had before been dead, contrary to the uniform tenour, and the express doctrine of the gospel of Christ, by which life and immortality are brought to light; so that

whether *ἐξανά* be rendered *they lived*, or *they lived again*, it is manifest that this is not said of the *souls* of the martyrs and saints, but of the martyrs and saints themselves, to whom those souls belonged. The notion that the martyrs and saints were to have two resurrections, the *first* of the *soul* to the life of glory; and the *second* of the *body* at the day of the general judgment, is a mere popish fiction, invented for the purpose of encouraging the worship of martyrs and saints as reigning at present with Christ, but which has no foundation whatever in the scriptures, which no where mention, or even hint at any other resurrection of the soul, but the resurrection from the death of sin to a life of righteousness, and although at the resurrection, properly so called, the soul shall again be united to the body; yet wherever this resurrection is spoken of in scripture, *there* the resurrection of the body is, strictly speaking, alone meant. Let us now see how the efforts of Gog and Magog against the Church must be carried on consistently with the annotator's scheme: by his own confession, these efforts are to be made towards the end of the world, and consequently before the day of the general judgment, and before the souls of the saints and martyrs shall be united to their bodies, and from ver. 7—9, we learn that the nations, Gog and Magog, deceived by Satan, shall go up and encompass the camp of the saints about, and the beloved

city, after the expiration of the reign of the saints with Christ for a thousand years: the saints then, whose camp and beloved city Gog and Magog are to encompass about, must be the same who had reigned with Christ; for no other saints are mentioned or hinted at, and since, if the reign of the saints was with Christ in heaven, (as the note says it was) we cannot suppose that when their reign was over, they were turned out and dismissed from heaven, it must follow, that the efforts of Gog and Magog will be made against the *souls* of the martyrs and saints in heaven, where their camp and beloved city must be; so that Gog and Magog must mount up to heaven in order to encompass about the camp of the saints and the beloved city: they must heap Pelion upon Ossa, and verify the fable of the giants scaling heaven.

I am, &c.

H. B.

Macosquin, July 16th, 1820.

CHRIST ALL IN ALL.

That I may know him, and the power of his resurrection.—Philip. iii. 10.

By the context of this part of St. Paul's epistles, it seems that the apostle aimed to shew his opinion, that by the law no man could attain to a knowledge of the resurrection, nor to a saving faith in Christ. St. Paul, as a Jew, possessed great privileges by birth, and by edu-

cation he was deeply versed in all the doctrines of the law of Moses, and no man was more capable than he was of deriving every possible advantage and consequent doctrine from them. Yet he declares, that he counted all as loss for the excellency of the knowledge of Christ, ver. 8.

At ver. 3. in this chapter, St. Paul opens his mind, and disclaims the carnal use of that distinction upon which the Jew prides himself. He goes on, ver. 5. stating his true pedigree as an Hebrew, and of a high family, descended from the tribe of Benjamin. And in ver. 6. declares his unmatched zeal for the law; then summing up his privileges and conspicuous advantages he declares, ver. 7. "But, these things which were counted a gain to me as a Jew, I gave up as a loss, when I was converted to a knowledge of Christ." I gave up all my reliance on the Jewish law, and have transferred my hopes to procure eternal life through Jesus Christ. In ver. 9. he hopes to be found in Christ alone, and humbly seeks the righteousness which is by faith of Jesus Christ, desirous of knowing "the power of his resurrection, and even being made conformable to his death in suffering." Our convert prays as well as strives that the knowledge of his own weakness may make him more humble, and his sense of divine mercies more grateful. At ver. 13. St. Paul emphatically adds, "Brethren, I count not

myself to have apprehended, but this one thing I do, forgetting *those* things which are behind, and reaching forth to those things which are before, I press towards the mark of the prize of the high calling of God in Christ Jesus. In other words, I reckon nothing of my former faith and works, I renounce them as unprofitable; I wish to forget that I ever was a Jew; I rest my hopes entirely upon the resurrection of Jesus Christ—my hope is above, my heart is above, my treasure is above. Now, to shew that St. Paul was not a weak and unstable man, who cast off one religion and adopted another for novelty sake, but on the contrary, that his sentiments were grounded in conviction of the truth, he goes on, ver. 16. "Nevertheless, *whereto we have already attained*, let us walk by the *same* rule, let us mind the *same* thing;" or, let us not be fickle and lose the ground already won, but let us adhere to the excellency of the knowledge of Christ already attained.

We Christians, my Jewish friends, have a living head, the Holy One of Israel, who never saw corruption, who being raised from the dead, sits at the right hand of God, and intercedes for the remission of the sins of his brethren on earth. Our fallen state requires a great redemption. "Our bones were dried, and our hope was lost." Ezekiel xxxvii. "We have waited for thy salvation, O Lord." Gen. xlix. 18.

Our works, unless wrought in Christ, are loss; our faith, unless it apprehend the cross and the powers of the resurrection, will never attain to the blessed promises, to the vision of the Lamb that was slain, nor reach the prize of the high calling of God in Jesus Christ.

PROCEEDINGS OF THE LONDON SOCIETY.

JOURNEY OF THE REV. MESSRS. SIMEON AND HAWTREY.

THE above Gentlemen left London the first week in August, to advocate the cause of the Society in the North of England. Sermons were preached at Bedford, on Sunday the 6th of August, by the Rev. C. Simeon; at Potton, on Wednesday the 9th; at Pertenhall, on Thursday the 10th; at Fichmarsh, on the eleventh. They then proceeded to Leicester, where on Sunday the 15th, a Sermon was preached at St. Mary's, by the Rev. C. Simeon; and at All-saints, by the Rev. C. Hawtrey; they also preached on the same day at Desford and Rotheby. On Monday evening, a Sermon was preached by the Secretary, at Ashby Folville. The Annual Meeting of the Leicester Auxiliary Society, was held on Tuesday the 15th; T. Babington, Esq. was in the Chair. Thirty Clergymen were present. The Hon. and Rev. Mr. Erskine was elected a Vice-President. The Meeting was addressed by that gentleman, and by the Rev. Mess. Mitchell, Vaughan, Fry, Simeon, Hawtrey, Ruell, &c. and a Collection was made

at the doors. In the evening, a Sermon was preached by Mr. Simeon, at St. Mary's, in aid of the School Fund.

From Leicester, our friends proceeded to Newcastle under Lyne, where a sermon was preached at the Parish Church, on Thursday the 17th; and on the 18th, they attended a Meeting at Sheffield, in the National School. The Rev. Thomas Sutton, Vicar of Sheffield, was in the chair. The Secretary having addressed the Meeting, was followed by the Rev. Messrs. Simeon, Cotterill, and Best; and by Mr. Montgomery. A Collection was made at the doors.

On Sunday the 20th inst. the Rev. Mr. Simeon preached at St. Paul's Church, Leeds, and the Rev. Mr. Hawtrey at Harewood, Horseforth, and Horton. On Monday, the Annual Meeting of the Leeds Ladies' Auxiliary Society was held, and in the necessary absence of Mr. Hey, T. B. Reade, Esq. kindly took the Chair. The Meeting was numerously attended. An excellent Report was read, by the Rev. Mr. Jackson, and the Rev. Messrs. Wilson, Ramfilier, Simeon, and Hawtrey, &c. moved Re-

solutions. In the evening, a Sermon was preached by Mr. Simeon, at the Parish Church of Bradford, and the Annual Meeting was held at that place on Tuesday morning. John Rand, Esq. was in the Chair. The speakers were, T. Reade, Esq. Richard Fawcett, Esq. Mr. J. Rand, Jun. and the Rev. Messrs. Redhead, Mad-dock, Atkinson, Jones, Bishop, Morgan, Simeon, and Haw-trey. On Wednesday the 23rd, Mr. Simeon preached at Pres-ton, and on Thursday, they assisted at the Annual Meeting of the Bible Society in that Town.

On Sunday the 27th, Mr. Simeon preached at St. Stephen's, Salford, and at St. Clement's, Manchester; and Mr. Hawtrey at St. James's. On Monday the 28th, the Meeting was held. John Allen, Esq. took the Chair. The Rev. Messrs. Thistlethwaite, Horne, Hollist, Burton, Nunn, New-ton, and Burt, with Mr. Simeon, and the Secretary, moved and seconded the resolutions. W. Townend, Esq. T. Moxon, Esq. and other gentlemen, were also on the Platform.

On the 30th, our friends met the Ladies' Association at Bolton. Mrs. Hulton the President, was present. The Rev. Mr. Thistlethwaite, read the Report. On the 31st, Mr. Simeon preached at Latchford. On Sunday the 3rd of September, Sermons were preached at St. Andrew's, Liverpool, and at Edgehill, by Messrs. Simeon and Hawtrey; and the Rev.

Mr. Marsh preached at Sea-forth. The Meeting was held on Tuesday the 5th, in the Town Hall, which was so full that many persons could not get in. Admiral Murray, was in the Chair. Resolutions were moved and seconded, by the Rev. Messrs. Jones, Simeon, Marsh, Cox, Barry, Hawtrey, &c. On the 6th inst. Mr. Simeon preached at St. Mary's, Birmingham. On account of collections having been very recently made, none was intended on this occasion. But while the last hymn was singing, the Churchwardens found such an earnest desire to give, prevailing in the Congregation, that they held plates, and a handsome sum was collected. On the 8th of September, a Sermon was preached by Mr. Simeon, at the Rev. Mr. Gipps' Church, at Hereford, and on Sunday the 10th, Mr. Simeon preached at Cheltenham, and Mr. Hawtrey at Painswick. On Monday morning, Miss Cook of Cheltenham, sent a donation of £50. to the Hebrew Testament Fund. Mr. Simeon preached in the evening, at Painswick, and on the 13th at Henley.

An account of all the Collec-tions will be found at the end of our Number.

EXTRACT OF A LETTER FROM
THE REV. MR. HERWIG.

I cannot express my feelings on perusing your valuable and comprehensive letter. You

are perfectly right in supposing that the period of my connection with Goldberg will prove to me one of the most blessed and fruitful of my whole life. The following circumstance will confirm your anticipation.

On the 2d of July, I preached my first sermon in my new office. After my return into my house, I found the following letter, dated June 30th, 1820.

“A sermon you preached on the 28th of May, on the solemn baptism of an Israelite family, induces me to address you. It was on the last Sunday when that sermon came to my hand; I perused it with the greatest attention; and what hitherto had appeared dark to me, I there have found placed in the clearest light. Be now pleased to inform me whether I may disclose to you a design I have conceived long time since, and whether you will kindly meet me in carrying it into execution.” (Signed,) ——— private teacher, at Mr. ——— in ———.

You will easily conceive how I was struck by this letter. I replied, that I apprehended that I had found in him an Israelite, excited by the Spirit of God, to seek that birth-right again, which his people had scorned, as formerly did Esau. If I was right in that apprehension, and if that was his only object, untainted by any self-interested view, I was ready to receive and to answer his application.

His next letter was dated July 7th, “You have made me extremely happy by your

early reply to my letter, for I am particularly anxious to be brought near the light of the doctrine of Jesus. I was born at Ingerheim, near Kreilsham, June, 10th, 1800. He then relates his having been destined for the study of Rabbiniſm, but that his father was too poor to send him with that view, to the high school at Furth, and that indeed he had not himself any great inclination to such a destination, as he already from his thirteenth year had felt the inconsistencies of the Talmud. Yet, to satisfy his father, he studied the Talmud under the Rabbiniſt in his birth place. But when his aversion became too visible, his father determined to send him from home as a private teacher. In that capacity, he lived two years and a half at Bretten, in the grand duchy of Baden, where he got acquainted with a minister now no more, who treated him with kindness, assisted him in learning Latin and French, and also shewed him the New Testament. In March, 1819, he went to France to seek employment, and to improve in the French language. He did not find indeed the employment he wished; but it made a deep impression upon his mind, when, on his return, he found at Nanoy, a learned Jew from Turkey, who asked alms for his brethren in Palestine; but assured him, that the doctrine of Jesus was true, and desired him to put his whole trust in Jesus Christ as the Messiah. “I say often,” so he continues, “from Israel salvation is come to the

Christians. In the wild olive tree the nobler branch has been grafted, to the end, that the tree may be improved and brought to honour. Every day I fervently entreat the Lord for his aid and assistance, that he will strengthen my faith and bring me to a man, who might initiate me in the holy doctrines of Christianity, and shew me the way of salvation. Now, it appears to have been the will of Providence that your sermon should fall into my hands; I perused it with great attention, and I thought, to that man I could open my mind; as now has been the case. It is not from enthusiasm, or with a view to promote my outward interest, but merely from love to the knowledge of Jesus Christ the Messiah of the world. I have nothing in view but truth, and have no wish to become more than I am, a teacher. The sons of Israel, as such, cannot be saved: this is my firm conviction.

I wish to be received by baptism among the sons of the Christians: this is the strong desire, whereby I am continually agitated. I now expect to be directed by you, as to the books I have to read, that I may soon come nearer to the knowledge of Christ, and receive baptism. Indeed I feel already happy, that providence has led me to you, to bring me from the dark way to the path of saving light. Trusting in Jesus Christ, the Messiah and Saviour of the world, I cordially salute you."

In my answer, I endeavoured to bring him to a sense of the necessity of self-knowledge, self-examination, repentance, desire after the grace of God, if it was his wish to come to a just knowledge of the merits of the Messiah; and to believe in him. I also sent him such Hebrew and German tracts as I deemed most useful to him; a copy of the prophets, and a Hebrew New Testament. From Stuttgard, he received by Mr. Haering a copy of Van Ess's New Testament, and of *Idea fidei fratrum*, which I particularly had wished him to read; and then I received a letter from him, dated July 20th, in which he expresses himself to the following effect.

"Your letter gave me new life, and spread a new light over the path in which I so long had walked in darkness. On the 18th, I also have received the books, and in them I have found those divine truths I so long have sought in vain. Every night I sit up until two o'clock, and peruse them with intense zeal. No sleep can shut my eyes: on the contrary, in these books I find refreshment, recreation, comfort for my soul. Sometimes a thought will arise in my mind—What will become of me? The pernicious doctrines of the Talmud, will plunge me also into the gulph of perdition. But then I retire into my closet, and shut the door, as it is written Mat. vi. and pray to my Father which is in secret, that he will not reject me from his face; and

that his mercy may daily follow me, until he has brought me into the kingdom of his only begotten Son, where I will be united for ever with Jesus Christ, his well beloved, &c."

Signed, HERWIG.

EXTRACT OF A LETTER FROM
MR. J. D. MARC.

Langen Schwalbach, Aug. 8, 1820.

THE members of the Frankfurt Association are indeed actuated by the best spirit. As to the Jews in that city, I can only tell you of them in general, that their cause is going on more and more towards maturity. I make from time to time acquaintance with individuals among them, and discover among the greater part, that their prejudices are on the decrease, and that they are desirous after a purer knowledge. A short time ago a respectable schoolmaster was with me, who said, "Hitherto I have delayed the matter; but now, as I am become father, it weighs upon my heart: I cannot with a good conscience bring up my children in the Jewish religion." Mr. Lix has told me, that a Jewish teacher of high respectability receives instruction from the Rev. Mr. Stein; but that he was not yet permitted to name him. I feel myself now too weak to relate a multitude of small facts, which put together would form an important result; but it is manifest that the cause is in a progressive state: many Jews see and confess it. One of them

said lately to me, "We will soon have a great stir (a transition in a considerable number); but I doubt that it will be to the profit of the world." You see he is not pleased with the aspect, but that yet he is forced to confess that such is the state of things. The greatest impediments are these:—*First.* Domestic peace. It is right that a Jew, before he makes a public profession of his Christian faith, endeavours to bring the members of his family to the same conviction.—*Secondly.* The conduct of professing Christians towards them. For it may be justly said, that the Jews do not so much wish to remain distant from Christ, as from the Christians.—*Thirdly.* The commercial interest is a great obstacle with many of them. I am told, that some Jews, who have been formerly baptized in this place, have suffered considerably in their outward affairs, because their unbelieving brethren have withdrawn their custom from them. I staid some days at Homburg, where two clergymen and some laymen were ready to take an active share in the cause. Many tracts have been disseminated; and in some days I shall furnish them with more. At Darmstadt I spent a whole week. Many young respectable Jews called upon me; and you can scarcely imagine with what attention they listened to my words, and with what modesty they put their questions to me. They staid sometimes until half past one in the night. One

said, "If there exists a true Christian congregation, I will be baptized to-morrow." Several of them are truly convinced, and have agreed to meet on stated days with some good Christians, to read the Holy Scriptures and to pray with them. These will have a good influence upon their brethren. In one Jewish family I was most cordially received; many other Jews met there, and the conversation extended until late in the night. Several Bibles were asked for and afterwards purchased. I called upon the family Schwab, which a year ago has made their public profession as Christians. I was received as a friend; and the head of the family assured me of his readiness to promote our objects. A very intimate friend of his told me, that not long ago he asked him whether he was still well satisfied with his transition, and felt peace in his soul? whereupon he burst out in tears, and assured him that he could never be sufficiently thankful to God. In his house I met with a learned Jew, who told me that he a long time since felt dissatisfied with the Jewish religion, and that he had published a book against the Talmud; but that he also found many objections against Christianity. I spoke with him according to the grace the Lord granted me. He afterwards paid me a visit at Frankfort, and is now by the Rev. Mr. Stein instructed in the Christian religion. A very worthy minister, who knows him inti-

mately, speaks highly of his character, and is overjoyed at the grace of God. From Darmstadt I went to a neighbouring village, Wolfskehl, where I conversed with two Jews, and left some tracts and a copy of the prophets with them. A short time thereafter I was informed that these Jews had assembled all their brethren in the place, upon which I addressed to them a letter of exhortation and instruction. From Manheim I have received very pleasing news. Numbers of Jews call upon Mr. Weldner there; and sometimes he is for half a day in conversation with them. They send the tracts they receive to their absent friends and relatives. I am eagerly desired to pay them a visit, as is also the case with respect to several other places. You see thus that my office will require a good deal of travelling.

EXTRACT OF A LETTER FROM
MR. J. P. DIEDRICHS.

Elberfeld, Sept. 8, 1820.

Dearly beloved Brother
in the Lord,

YOUR kind letter of 30th May did not come to hand before July 4th, and in a short time thereafter I had the pleasure to receive from Mr. Marc at Frankfort the New Testaments and tracts your venerable Society kindly has voted to me for the Jews. The view of them excited in my mind humble gratitude to that God, who in our day has roused the hearts

of Christians to active sympathy in behalf of the lost sheep of the house of Israel.

Many Israelites begin now to give ear to the sound of the Gospel, especially among the teachers of the youth, of whom it is generally reported, that they are searching and meditating, and for the greater part historically convinced that Jesus of Nazareth is the promised Messiah.

A short time ago a maid servant called upon me, and asked me, whether I knew of any interesting news from heathenish or Jewish quarters? When I had given her some particulars, she put a crown into my hand for the Jews, and left me with a thankful and affected heart. Thus, you see, that the interest in the salvation of Israel is felt even in the lower ranks.

With respectful love, &c.

J. P. DIEDRICHS.

LETTER FROM A JEW TO THE
COMMITTEE OF THE LONDON
SOCIETY.

*Solingen, in the Duchy of Berg,
September 5, 1820.*

The house of the godly is the
refuge of virtue.

Worthy Friends of Jesus, and
promoters of his doctrine
among the Jews!

HUMBLY and joyfully an
Israelite comes forward before
you to communicate to you his
feelings, his reconciliation with,
and his love to Jesus, the Sa-
viour of the world. Twenty
years have I lived in the gloomy

recesses of Judaism, and from
my official duty I was a zealous
advocate of the Talmudists and
Rabbins. But rest and true
contentment of my soul, after
which I often have languished,
did not become my portion.
Thanks be to God, and in him
to my Jesus, who led me to
this place, where I soon came
into acquaintance with a worthy
Protestant minister, Mr. Nein-
hans, and a short time there-
after with a worthy friend and
co-operator in the work of the
Lord Jesus, Mr. Diedrichs, at
Elberfeld. By these gentle-
men I received a New Testa-
ment and some tracts in the
Hebrew language. I perused
them with a view to discover
some solecisms in the language;
but I found there the Messiah
promised by Moses and the
prophets, and in him a source
of consolation, exceeding all
my wishes, and of sensations I
am unable to describe in words.
I could almost say that I am
reconciled with myself; for I
have found the way to the Fa-
ther through the Son, who has
said, "I am the way, the truth,
and the life: no man cometh
to the Father but by me."

Informed of the exalted and
blessed object of your venerable
Society, united in Jesus, I ven-
ture to address you, in order to
express my wish, to be by your
instrumentality, and by the
grace of the Lord, received
into Christianity. And as Di-
vine Providence has five years
since appointed me a shepherd
of the children of Israel, I
would entreat you to point out,

within the limits of your Society, a line of activity to me, in which I might direct my steps, in the name of Jesus the Saviour of the world, toward the enjoyment of the eternal life for my own soul, and at the same time do something for the benefit of my brethren, who are still stiff-necked enough to resist the Spirit of truth, and to hate their own Saviour and Redeemer. No sacrifice, no abnegation shall be too hard to attain to the object of my wishes, to be restored into the grace of the Lord Jesus; and joyfully I shall exclaim with the psalmist, When my father and my mother forsake me, then the Lord will take me up. The Lord is my light and my salvation: of whom should I be afraid? Humbly expecting your kind answer, I am, with deep veneration,

Your devoted Servant
in Jesus,

(Signed) _____

ARRIVAL OF REV. M. TSCHUDI,
AT MALTA.

The following letter announces the safe arrival of the Rev. Melchior Tschudi at Malta.

Malta, July 26, 1826.

Rev. and Dear Sir,

WE have had the pleasure to receive Mr. and Mrs. Tschudy (together with your letters of the dates of May 12 and 13, and two from Mr. Barker of the dates of May 15 and 20.) They arrived on Monday the

23d instant, and are at present comfortably lodged at Dr. Naudi's house. Yesterday was occupied in reading these letters of introduction, and hearing from Mr. Tschudy the instructions he received from you, and which he translated into Italian from the German. He happened to arrive the day of the meeting of the Malta Bible Society Committee, at which he attended, and a vote of a general nature was passed in his favour. It is impossible for us before the departure of the packet now in port, to prepare any thing in detail to communicate to your Committee. We can only say, that while we are very sensible of the honour of the trust you have reposed in us, we feel also that it is—as the post of honour ought to be—one of much difficulty and responsibility. Our earnest wish and prayer is, that we may be so guided as to promote successfully the glorious object of your Society, in preparing the way of the Lord!

The next packet will probably bring you more particular accounts of the result of our consultations, and Mr. and Mrs. Tschudy's proceedings. We do not find it necessary by this packet to draw for money.

We remain, dear Sir, with best respects to your Committee,

Your obedient and faithful
Servants,

WILLIAM JOWETT,
CLEARDO NAUDI.

To the Rev. C. S. Hawtrey.

The following is an account of the Collections made by the Rev. Messrs. Simeon and Hawtrey during their late Journey:—

St. John's, Bedford, (Rev. Mr. Grimshaw, Rector,) after a Sermon by Rev. C. Simeon	8	3	6
Rev. Mr. Kitchener, Curate.....	9	6	0
Collection by Mrs. Watkins	8	8	0
Potton, (Rev. Mr. Whittingham, Vicar) Rev. C. Simeon	18	13	6
Pertenhall, (Rev. Mr. Martyn, Sen. Rector, Rev. Mr. Martyn, Jun. Curate) Rev. C. Simeon	13	12	0
Mrs. Martyn	5	0	0
(For Building Fund)			
Tichmarsh, (Hon. and Rev. L. Powis, Rector) by Rev. C. Simeon	10	0	0
Leicester, St. Mary's Church, (Rev. Mr. Mitchell) by Rev. C. Simeon	27	11	0
Do. All Saints' Church, (Rev. Mr. Mitchell) Rev. Mr. Hawtrey	9	0	0
Desford, (Rev. Mr. Fry, Rector) Rev. Mr. Hawtrey	4	16	9
Rothby, (Rev. Mr. Rose) Rev. C. Simeon	16	16	3
Ashby Folville, (Rev. Mr. Wilkison, Rector) Rev. Mr. Hawtrey	14	14	0
Leicester Meeting	7	10	0
Rev. D. T. Paget	1	0	0
(Heb. Test.)			
St. Mary's, Leicester, (Rev. Mr. Mitchell) Rev. C. Simeon ..	12	1	0
Newcastle under Lyme, (Rev. Clement Leigh, Rector, Rev. Mr. Hyches, Curate) Rev. C. Simeon	22	9	0
Stoke upon Trent, Mrs. Herbert Minton	1	1	0
Ann. Sub.			
Miss Julia Minton	1	1	0
Ann. Sub.			
Miss Hollins	0	10	0
Do.			
Miss Kate Hollins	0	10	0
Do.			
Weekly Contributions	4	0	0
Sheffield Meeting	10	18	6
Leeds, St. Paul's Church, (Rev. Mr. Jackson, Minister) Rev. C. Simeon	44	12	0
Harewood, (Rev. Mr. Hale, Rector) Rev. Mr. Hawtrey	8	6	0
Horseforth Chapel, (Rev. Mr. Shipley) Rev. Mr. Hawtrey....	4	0	0
Horton Chapel, (Rev. Mr. Redbead, Minister) Rev. Mr. Hawtrey	8	3	6
Leeds Meeting	13	15	0
Bradford Church, (Rev. Mr. Heap, Vicar) Rev. C. Simeon ..	14	9	0
Bradford Meeting	2	15	6
Preston, (Rev. Roger Carus Wilson, Vicar) Rev. C. Simeon..	17	0	0
Donation by two Friends	0	12	0
Rev. R. C. Wilson	5	0	0
Don.			
Manchester, St. Stephen's, (Rev. M. Horne) Rev. C. Simeon	15	0	0
St. James's Church, (Rev. John Hollist) Rev. Mr. Hawtrey	20	0	0
St. Clemeut's Church, (Rev. W. Nunn) Rev. C. Simeon.....	23	0	0
Meeting	15	0	0
All Saints', (Rev. C. Burton) Rev. C. Simeon....	21	0	0
Latchford, (Rev. Mr. Allix, Curate) Rev. C. Simeon	15	8	6
Liverpool, Edgehill, (Rev. Mr. Hayes) Rev. C. Simeon	17	6	11
St. Andrew's, (Rev. Mr. Jones) Rev. Mr. Hawtrey	26	1	0
Do. do. Rev. C. Simeon	34	0	0
Meeting, Collection not known			

Birmingham, St. Mary's, (Rev. Mr. Burn) Rev. C. Simeon ..	37	6	6
Hereford, (Rev. Mr. Gipps) Rev. C. Simeon	43	17	1
Cheltenham, (Rev. Mr. Jarvis, Vicar) Rev. C. Simeon.....	51	8	0
Miss Cook, High Street..... <i>Don. to Heb. Test.</i>	50	0	0
Harrington, Esq. <i>Ann. Sub.</i>	5	0	0
Miss Ann Curry, Londonderry, collected by her, for <i>Heb. Test.</i>	1	10	6
Do. for <i>Gen. Fund</i>	1	5	0
Mrs. Parker, Moseley, near Birmingham, <i>Ann. Sub.</i>	1	1	0
Painswick, (Rev. Mr. Neville, Curate) Rev. Mr. Hawtrey	6	3	4½
Do. do. Rev. C. Simeon	6	1	2½
Henley, (Rev. Mr. Gill, Curate) Rev. C. Simeon	37	0	0

Sermons were also preached, and Collections made on behalf of the London Society at the following places, during the month of August, by the Rev. David Ruell.

Leicestershire, Stony Stanton, (Rev. Mr. Doyle, Rector)	4	12	0
Broughton, (Rev. Mr. James, Curate).....	5	0	0
Both paid to the Leicester Auxiliary.			
Derby, St. Werburgh's, (Rev. Mr. Unwin, Vicar) two Sermons, but one Collection.....	14	12	0
Paid to the Derby Auxiliary.			
St. Peter's, (Rev. Mr. Evans, Curate) Afternoon, no Collection			
Oakbrook, Derbyshire, (Rev. S. Hey, Vicar)	9	3	3
Tutbury Staffordshire, (Rev. G. Robinson, Vicar) two Sermons were preached in favour of the Asso- ciation there, no Collection.....			
Rev. Mr. Brice, Minister of the New Church, Needwood Forest	1	0	0
Melton Mowbray, Leicestershire, (Rev. Mr. Shirtcliffe, Curate) Sermons Morning and Evening, deducting expences, 9s.	16	17	10
Freeby, do. (Rev. Mr. Shirtcliffe, Curate)	4	0	0
Burton, do. do.	1	14	2
Both belonging to Melton.			
Bowell, Northamptonshire, (Rev. Mr. Brotherhood, Curate) ..	10	1	0

CONTRIBUTIONS TO THE LONDON SOCIETY,

FOR GENERAL PURPOSES,

Allix, Rev. R. W. Latchford	5	0	0
Anonymous	50	0	0
Cooke, Miss, 131, High Street, Cheltenham	50	0	0
Dickenson, Rev. H. Blymhill, Staffordshire, some Friends, col- lected by him.....	2	0	0
Lady, by Rev. John Arundel	1	1	0

FOR GENERAL PURPOSES,—*continued.*

Maddock, Rev. S. Arlesford	1	0	0
Price, Rev. Mr. Minister of the New Church, Needwood Forest, by Rev. D. Ruell	1	0	0
Bedford Ladies' Society, by Mrs. Watkins.....	8	8	0
Bedford, St. John's, (Rev. T. S. Grimshawe, Rector) collected after a Sermon by Rev. C. Simeon	17	9	6
Birmingham, St. Mary's Chapel, (Rev. Edward Burn, Minister) collected after a Sermon by Rev. C. Simeon.....	38	7	6
Bradford, Parish Church, (Rev. H. Heap, Vicar) collected after a Sermon by Rev. C. Simeon, de- ducting £2. 13s. 2d. expences	12	10	10
Do. Horton Chapel, (Rev. S. Redhead, Incumbent) after a Sermon by Rev. C. S. Hawtrey	8	3	6
Do. Collected at Public Meeting	2	14	0
Burton Lazarus, (Rev. Mr. Shirtcliffe, Curate) after a Sermon by Rev. David Ruell	1	14	2
Cambridge Ladies' Society, by Mrs. Dornford	11	3	2
Cheltenham, (Rev. — Jarvis, Rector) collected after a Sermon by Rev. C. Simeon	54	8	0
Dublin Society, by Rev. William Bushe.....	100	0	0
Freeby, (Rev. Mr. Shirtcliffe, Curate) collected after a Sermon by Rev. David Ruell.....	4	0	0
Gloucester, St. Nicholas, (Rev. John Kempthorne) collected by Rev. C. Simeon	23	7	3
Henley on Thames, (Rev. Mr. Fell,) given in the Vestry, after a Sermon by Rev. C. Simeon			
H. P. Sperling, Esq.	22	10	0
Sundries	15	4	8
	37	14	8
Hereford, St. Peter's, (Rev. H. Gipps) collected after a Sermon by Rev. C. Simeon	42	17	0
Latchford, Lancashire, (Rev. R. W. Allix, Rector) collected after a Sermon by Rev. C. Simeon..	15	8	6
Leeds Ladies' Society, by Mrs. Dixon	100	0	0
Leicester do. by Rev. G. B. Mitchell	150	0	0
Littlebury, (Rev. H. Bull, Vicar) collected after a Sermon by Rev. N. Bull, Vicar of Saffron Waldon	6	0	3
Littlebury Society, by Mrs. Bull.....	3	6	1
Maidstone do. by Mrs. Prance	3	0	0

FOR GENERAL PURPOSES,—*continued.*

Melton Mowbray, (Rev. Mr. Shirtcliffe, Curate) collected after a Sermon by Rev. David Ruell, de- ducting 9s. expences.....	16	17	10
Newcastle under Lyme, (Rev. Clement Leigh, A. M. Rector) col- lected after a Sermon by Rev. C. Simeon	22	9	0
Norfolk and Norwich Society, by Rev. Henry Girdlestone.....	244	0	0
Ockbrook, Derbyshire, (Rev. S. Hey, Vicar) collected after a Sermon by Rev. David Ruell	9	3	3
Painswick, (Rev. Mr. Neville) collected after a Sermon by the Rev. C. Simeon	6	1	3
Do. do. by Rev. C. S. Hawtrey	6	3	4
Pentonville Society, by Miss Davis	2	0	0
Potton, Bedfordshire, (Rev. R. Whittingham, Vicar) collected after a Sermon by Rev. C. Simeon	18	13	6
Preston, (Rev. R. C. Wilson, Vicar) collected after a Sermon by Rev. C. Simeon	17	0	0
Do. Donations by two Friends	0	12	0
Do. Rev. R. C. Wilson.....	5	0	0
Rothwell, Northampton, (Rev. Mr. Brotherhood) collected after a Sermon by Rev. D. Ruell	10	1	0
Stoke on Trent Society, by Mrs. Herbert Minton.....	7	2	0

FOR HEBREW TESTAMENT FUND.

Pagèt, Rev. D. T.	1	0	0
Gloucester, Anonymous, by Rev. C. Simeon	1	0	0
Henley on Thames, Anonymous, by do.	0	2	6
Littlebury Society, by Mrs. Bull.....	3	6	1

FOR BUILDING FUND FOR SCHOOLS.

Cottrill, Mrs. Bevere, near Worcester	<i>Ann. 2 Years</i>	4	0	0
Pertenhall Society, by Mrs. Martyn		5	0	0

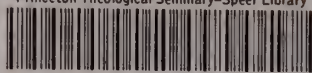
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